THE CHURCH OF ROME

Evidently proved

HERETICK.

BY

Peter Berault, D.

Who abjured all the Errors of the ſaid Church in *London*, at the *Savoy* upon the 2d. day of *April*, 1671.

Heretici ſunt, qui ſupra Scripturam ſapiunt. Irænæus lib. 5. c. 17.

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UMI

Au tres Reverend Seigneur,

HENRY,

Eveſque de *LONDRES*,

Doyen de la Chapelle de ſa Majeſté, et l'vn de ſon Conſeil Privé.

SAlomon dit qu'il n'y a rien de nouveau ſous le ſoleil; Ces paroles, Mon Seigneur, eſtant veritables, tout ce qu'on a eſcrit cy devant pour decouvrir les erreurs de l'Egliſe Romaine, & tout ce que J'en pouray dire, ne ſemblera que des redites. Cette conſideration a

long temps arreſté ma plume, & Je croy que Je n'aurois Jamais eſcrit ſur cette matiere, ſi ma conſcience ne m'y euſt obligé & ſi mes amis ne m'y euſſent incité.

Ce que Je vous preſente, Mon Seigneur, c'eſt l'Egliſe Romaine clairement prouvee Heretique, & c'eſt la raiſon pour la quelle Je l'ay abandonnee & (quand Je vous preſente ce diſcours, Mon Seigneur, c'eſt à vne perſonne autant illuſtre par ſon profond ſcavoir, que par ſa probité. Je ne m'arreſte pas icy à prouver l'un & l'autre, mon Inſuffiſance m'en empeſche,

et voſtre modeſtie me le defend: et cela ſeroit fort inutile, puiſque tout ce Royaume en eſt plainement convaincu. les eminentes charges que vous poſſedez, & dont vous vous acquitez ſi dignement; & les pieuſes & ſcavantes Inſtructions que vous donnez à voſtre peuple, & de bouche et par eſcrit; l'Eſtime particuliere que le Roy & tous les grands, & Scavants de ce Royaume font de voſtre perſonne, & l'amour & le reſpect que touttes vos brebis vous portent comme à vn veritable & bon Paſteur, ſont des marques aſſurees que tout ce que Je dis

est veritable. Je suis ennemy de la flatterie, J'ayme la sincerité, Je scay que vous n'aymez pas les louanges, c'est pourquoy Je finiray cette lettre en disant que, puis qu'vn chacun vous estime, honore, & cherit, c'est vn signe evident qu'on est convaincu de vos merites.

Je ne parle pas du zele que vous avez fait paroistre ces Jours passez en vous opposant vigoreusement aux pernicieux sentiments des Papistes, & en faisant vos efforts pour découvrir les autheurs d'vne Conspiration si cruelle & si horrible, Je diray seulement que vous pou-

vez

vez dire comme St. Paul, J'ay Combatu le bon Combat, J'ay parachevé ma courſe, J'ay gardé la foy, quant au reſte la Couronne de Juſtice m'eſt reſervee, la quelle me rendra le Juſte Juge. *Ouy ſans doute, Mon Seigneur, ce Juſte Juge vous donnera cette Couronne, qu'il promet à tous ſes bons & fidelles ſerviteurs, & s'il differe a vous en honorer, c'eſt que vous eſtes encore neceſſaire en ce monde pour inſtruire & convertir les ames. Puis donc que ce ſont les ſeuls perſeverants qui en Jouïſſent, Je prie Dieu qu'il vous donne*

la perſeverance, & vous ſupplie tres humblement de me croire avec reſpect.

Monſeigneur,

Voſtre tres humble &

Obeiſſant Serviteur

Pierre Berault.

TO

TO

The Right Reverend Lord,

HENRY,

Biſhop of *LONDON*,

Dean of His Majeſties Chappel, and one of His moſt Honourable Privy Council.

SOlomon ſaith, *there is nothing new under the Sun.* This, My Lord, being true, whatſoever hath been written before, to diſcover the Errors of the Roman Church, and whatſoever, I may ſay, will appear but a repetition. This Conſideration hath a long time

put a stop to my Pen, and I believe that I should never have written upon this Subject, if my Conscience had not obliged me, and my Friends incited me to do it.

That which here I present to you, My Lord, is the Church of *Rome* clearly proved Heretick, which is the reason why I have forsaken it; and when I present this Discourse to your Lordship, I offer it to a person as much famous by his deep Knowledge, as by his Vertue. I do not design here to prove the one and the other, my Insufficiency hindreth me, and your Modesty forbiddeth it me: And it should be very unprofitable, since this whole Kingdom is fully convinced of it; your Eminent Dignities, where-

in

in you acquit your ſelf ſo worthily, and the godly and learned Inſtructions that you give to your People, both by mouth and writing; the particular eſteem that the King, and all the great and learned of this Kingdom have for your Perſon, and the love and reſpect that all your Sheep have for you, as for a true and good Shepherd, are ſure marks that what I ſay is truth.

I hate flattery, I love ſincerity, I know you do not deſire to be praiſed; therefore I will finiſh this Epiſtle, ſaying that, ſince every body eſteems, honours, and loves you, it is an evident ſign that they are convinced of your merits.

I do not ſpeak of the zeal that you ſhewed theſe laſt days in op-

po-

poſing vigoroully the pernicious ſentiments of the Papiſts, and in endeavouring to diſcover the Authors of ſo cruel and horrible a Conſpiration. I will only write here, that it may be ſaid of you, that which St. *Paul* ſaith, *I have fought a good fight, I have finiſhed my courſe, I have kept the faith; henceforth there is laid up for me a Crown of righteouſneſs, which the Lord the righteous Judge ſhall give me:* Yes certainly, My Lord, this juſt Judge will give you this Crown, that he promiſeth unto all his good and faithful Servants; and if he defers to give it you, it is becauſe you are ſtill uſeful in this world to inſtruct and convert ſouls. Since then thoſe only which continue to the end do enjoy it, I pray to God

to

to give you perſeverance, and moſt humbly beg this favour of you to believe me with reſpect

My Lord,

Your moſt humble and

Obedient Servant,

Peter Berault.

AU LECTEUR.

CHer Lecteur, avantque tu liſe ce petit traité, il faut mettre bas le prejugé & la paſſion, car l'vn & l'autre empeſchent de Juger ſainement. C'eſt le prejugé ou la paſſion qui fait croire veritable, ce qui de ſoy eſt faux. Si tu ſuis l'advis charitable que Je te donne, Je m'aſſure que tu advoueras, aprez que tu auras leu ce petit diſcours, que ce que J'ay eſcrit touchant l'Egliſe Romaine eſt ſans aucun doute. Je croy pourtant qu'il y aura quelqu'vn parmy les Francois reformez qui condamnera ce traité, avantque d'avoir commencé a le lire, car d'abord qu'il

vera

vera qu'il eſt compoſé par vn Proſelyte, c'eſt aſſez pour luy faire dire qu'il n'eſt pas bien fait, comme s'il eſtoit impoſſible de bien eſcrire, & d'eſtre Proſelyte ; d'avoir du ſens commun, & d'eſtre Proſelyte ; & de faire ce que fait vn autre homme & d'eſtre Proſelyte. Voila Ja[illegible] qu'[illegible] va ſon prejugé ou ſa paſſio[illegible] mais s'il met bas l'un & l'autre il ſera contraint d'avouer que les plus beaux livres que nous ayons, ont eſté faits par des Proſelytes ; & ſans parler des eſcrits de Calvin, de Luther, d'Auguſtin, & de la pluſpart des Peres, qui eſtoient Proſelytes, ce que nous liſons des Evangeliſtes & des Apoſtres, Livre tant eſtimé de tous les Chreſtiens, ne l'avons nous pas par des Proſelytes ?

THE
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HERETICK.

MAny, if they write but a Pamphlet are wont to make a great Preamble; they build, as the Proverb ſaith, the Door bigger than the Houſe; they promiſe much, and perform but little. That I may not be guilty of ſuch a fault, and intending to be brief, I ſhall immediately enter into my Subject, and prove thus, that the Church of *Rome* is Heretick.

That

That Church which is obſtinate in her errours, is Heretick; the Roman Church is obſtinate in her errours, *Ergo.*

The major Propoſition is true, and granted by all Divines; as for the minor, which is in queſtion, I prove it thus.

That Church which refuſeth to obey the holy Scripture in ſeveral points both of faith and practiſe, is obſtinate in her errours: the Roman Church refuſeth to obey the holy Scripture in ſeveral points both of faith and practice, *Ergo.*

The major Propoſition is alſo true, and granted by all Divines; as for the minor which is in queſtion I prove it thus.

That Church which addeth ſomething to the holy Scripture and diminiſheth from it in ſeveral points both of faith and

and practiſe, and thinketh above that which is written refuſeth to obey the holy Scripture; for we are commanded not to add to the word of God, nor to diminiſh from it; and *Paul* forbids to think above that which is written. But the Roman Church addeth to the holy Scripture, and diminiſheth from it, and thinketh above that which is written, in ſeveral points both of faith and practiſe.

Ergo. She refuſeth to obey the holy Scripture, in ſeveral points both of faith and practice; *ergo* ſhe is obſtinate in her errours; *ergo* She is Heretick.

That the Roman Church addeth to the holy Scripture, and diminiſheth from it in ſeveral points both of faith and

practiſe

practice and thinketh above that which is written, I shall endeavour to prove it evidently.

In the first place it is written in the Law, which God did pronounce and write; *thou shalt not make unto thee any graven Image, nor any likeness of any thing that is in Heaven above, or that is in the earth beneath, or that is in the waters under the earth, thou shalt not bow down thy self to them, nor serve them.* and in Deut. *take ye good heed unto your selves, for ye saw no manner of similitude on the day that the Lord spake unto you in* Horeb, *out of the midst of the fire, lest ye corrupt your selves, and make you a graven Image the similitude of any figure, the likeness of Male or Female*; and in *Isaiah*, it is said, *To whom will ye liken*

liken God, or what likeneſs will ye compare unto him.

The Roman Church maketh graven Images and boweth down herſelf to them, and worſhipeth them; ſhe maketh alſo Images of God the Father, the Son, and of the Holy Ghoſt. Then it is manifeſt ſhe addeth to the holy Scripture, and thinketh above that which is written. And ſhe muſt not ſay to excuſe herſelf, that this forbiding is only againſt Idols, and not againſt Images, becauſe theſe words following (*nor any likeneſs of any thing*) do contain and ſignifie the one and the other, I mean both Idols and Images.

Likewiſe ſhe muſt not ſay, that ſhe worſhipeth and ſerveth them with a ſervice of δουλεία, and not with a wor-

ſhip

ſhip of λατρεία, for beſides this diſtinction is new, and unuſed in the primitive Church, and not found in the holy Scripture, it is always true; the Roman Church addeth to the word of God, and thinketh above that which is written. It is certain, according to her own confeſſion, ſhe worſhipeth with a worſhip of λατρεία the Images of God the Father, the Son, and of the Holy Ghoſt, and of the Croſs. And theſe words of *Samuel*, *Prepare your hearts unto the Lord, and ſerve him only*, do deſtroy all theſe diſtinctions of the Roman Church concerning the ſervice of δουλεία, and worſhip of λατρεία, and that it is a flat Idolatry to worſhip God in any Image, is expreſſed and manifeſted by the Children of *Iſrael*,

Israel, when they made the golden Calf to be a representation of God, for the text *Exod.* 32. sheweth that it was Idolatry, for which many of them were plagued and punished; and yet their meaning was to worship the true God in the Calf; for they were not so simple as to think or believe that that dead Idol or Image was God, and therefore the Idolatry of the Church of *Rome* is as gross and wicked as theirs was.

Pray let us represent to ourselves two souls, one Protestant, and the other Papist, and both before Jesus Christ at the fearful day of his Judgment. If Christ ask the Protestant soul, why she did not make Images, nor bow down her self to them, nor worship them, nor serve them; she will

will anſwer him, it is becauſe thou didſt ſay unto me, *thou ſhalt not make unto thee any graven Image, or any likeneſs of any thing, thou ſhalt not bow down thy ſelf to them, nor ſerve them.* And if Jeſus Chriſt, as I ſuppoſe, ſhould ſay unto her, thou ought to underſtand thereby Idols, and diſtinguiſh between the worſhip of λατρεία and δουλεία, and hearken unto the Roman Church; ſhe will reply boldly, Lord thou didſt tell me in thy Goſpel, *in vain do they worſhip thee, teaching for Doctrines the commandments of men.* Thou didſt tell me by St. *Paul*, *Though an Angel from Heaven preacheth any other Goſpel unto me, than that which I have received, let him be accurſed.* Thou didſt tell me by the ſame Apoſtle, *not to think*

Mark 7.7.

Gal. 1.8.

1 Cor. 4.6.

think of men above that which is written; thou didſt tell me in thy Goſpel, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* This is the reaſon why I have not made Images, nor worſhiped them, nor ſerved them. But what ſhall a Papiſt ſoul anſwer, when Jeſus Chriſt will ſpeak with her thus. I told thee *thou ſhalt not make unto thee any graven Image, or any likeneſs of any thing that is in Heaven above, &c.* I told thee, *thou ſhalt not bow down thy ſelf to them, nor ſerve them.* Likewiſe I told thee theſe words of *Iſaiah*, *To whom will ye liken God, or what likeneſs will ye compare unto him?* and thou haſt not kept my words. What ſhall this poor Papiſt anſwer? I believe nothing but that the Pope and the Roman

Mat. 4. 10.

Iſaiah 40. 18.

Church taught him the contrary, and Jesus Christ will undoubtedly reply, seeing thou hast preferred the commandments of the Pope before mine; Go away with the Pope, and see whether he is able to deliver thee from everlasting fire, and perpetual prison.

Secondly, It is written in several places of the holy Scripture, that Jesus Christ is our Saviour and Redeemer, and *neither is there any Salvation in any other, for there is none other name under Heaven given among men, whereby we must be saved*, as it is said in the *Acts*, it is also declared in the first of *John*, *we have an Advocate with the Father Jesus Christ the righteous, and he is the propitiation for our sins*, and in the first to *Timothy*, *there is*

Act. 4. 12.

1 *John* 2. 1.

1 *Tim.* 2. 5.

is one Mediator between God and men, the man Christ Jesus. And notwithstanding all that, the Papists call the Blessed Virgin the She-Redeemer of the world, they say the Saints are in some way our Redeemers, they put their trust and confidence in them, as we may see in several Prayers wherein they speak thus. O great Saint in whom I put my trust and confidence, *&c.* and they take them for their Advocates, and Mediators. It is then evident the Roman Church addeth to the holy Scripture, and thinketh above that which is written; and she must not say she prayeth and beggeth the favour of the Saints, as we pray a friend at Court to request a kindness from his Majesty, for in the first place it is written, *we*

Bellarm. c. 4. of Indulgen.

have an Advocate with the Father, Jesus Christ the righteous, and it is not written that any other is our Advocate.

Secondly, If the Kings Son should say, when ye will ask my father any favor, come ye unto me, and not unto another; if afterwards some body should go unto another, he should be very imprudent. Jesus Christ speaketh thus, *Come unto me all ye that labour, and are heavy laden, and I will give you rest.* Therefore we must not have another Advocate. *Chrysostom*, speaking of the woman of *Canaan*, who though she were a sinner was bold to come unto Christ, saith thus, *En prudentiam hujus mulieris, non precatur Jacobum, non supplicat Joanni, non adit ad Petrum, nec apostolorum cœtum respicit, aut ullum*

Mat. 11. 28.

Chrisost. hom. 2. de Cananæa.

ullum eorum requirit, ſed pro his omnibus pœnitentiam ſibi comitem adjungit, et ad ipſum fontem progreditur. Behold the wiſdom of this woman, ſhe doth not pray to James, *ſhe doth not beſeech* John, *ſhe goeth not to* Peter, *ſhe looketh not to the company of the Apoſtles, neither doth requeſt of any of them, but for all this ſhe taketh repentance for her companion, and goeth to the very Fountain it ſelf. Ambroſe* likewiſe anſwereth the carnal reaſon of the Papiſts, *Solent,* ſaith he, *miſera uti excuſatione, dicentes per iſtos poſſe ire ad Deum, ſicut per comites, itur ad Reges. Ideo ad Regem per tribunos & comites itur, quia homo utique eſt Rex; ad Deum autem, quem utique nihil latet, ſuffragatore non eſt opus, ſed mente devota, ubicunque enim talis locutus fuerit, reſpondebit illi:* Ambroſ. in Rom.

That is, *they are wont to use a pitiful excuse, saying, by these (Saints) they may have access unto God, as by Earls there is access to Kings. Therefore it is that by Officers and Earls, access is made to the King, because the King himself is a man; but to come to God, from whom nothing is hid, there is no need of a spokesman, but of a devout mind; for whersoever such one speaketh to him, he will answer him.* Hereunto I may add that which is written in *Ecclesiastes*, *The dead know not any thing neither have any more a portion for ever in any thing that is done under the Sun.* And therefore I may say the Roman Church intreateth in vain the help of the Saints. And the most learned Doctors thereof cannot say how they may hear the prayers of men;

Eccles. 9. 5. 6.

for

for they confeſs it is not a property of their happineſs, and ſome ſay they ſee in the face of God as in a looking-glaſs, all things here below. Some ſay they ſee only the things which belong to them. Some ſay God diſcourſeth to them the prayers of men; ſome ſay the faithful which are upon the earth, give notice of their deſires and minds to the Saints, as the Angels do communicate their thoughts one with another. To make it ſhort, the Roman Church is ſo uncertain concerning the Saints, that oftentimes, as I think, ſhe worſhipeth and prayeth to them, that are now burning in everlaſting fire.

Thirdly, it is written in the firſt Chapter to the *Hebrews*, *that Jeſus Chriſt purged himſelf our ſins*; and in St. 1. 3.

John. 1. *John, His blood cleanſeth us from all ſins*; and in St. *Paul*
Rom. 1. 1. to the *Romans, There is now no condemnation to them which are in Chriſt Jeſus.* And in
Revel. 14. 13. the *Revelation, Bleſſed are the dead which die in the Lord, from hence forth, yea ſaith the Spirit, that they may reſt from their labours, and their works do*
Wiſdom. 3. *follow them.* And in the book
1. of wiſdom Canonized by the general Council of *Trent, the ſouls of the Righteous are in the hand of God, and there ſhall no torment touch them.* Nevertheleſs the Roman Church believeth and teacheth that there is a place called Purgatory, wherein the ſouls of the juſt are tormented and afflicted, ſome for a ſhort time, ſome for a hundred years, ſome for a thouſand and upwards, and others to the end of

of this world. And though ſhe cannot tell whether this Purgatory is in the air, or in the earth, or in the place wherein ſins were commited, yet ſhe ſaith the Pope with a little Indulgence layed unto a Bead, or Croſs, or Medal, or with a Maſs, ſaid upon certain days of the week, gives power to deliver from this Purgatory whom he pleaſeth, and when he pleaſeth. I ſay then in the firſt place, ſince this doctrine is not found in the holy Scripture, the Roman Church addeth to the word of God, and thinketh above that which is written. Secondly, I ſhew ſhe doth deſtroy herſelf, when ſhe will have us to believe under the pain of damnation, that there is a Purgatory. For if there be a Purgatory, either it is to

purge ſins, or to purge the pain due unto them: it is not for the firſt, becauſe the Roman Church believeth, Jeſus Chriſt did by himſelf purge all our ſins, and becauſe they are to be purged, afore we be ſeparated from this world. It is then for the purgation of the pain; but the pain is puniſhed and not purged, for a Gallows is not for the purgation of a murther, but for the puniſhment of it. Therefore ſeeing Purgatory, according to the Papiſts, is only for the pain due to ſins, they deſtroy themſelves, when they call it Purgatory. For it hath no warrant in the holy Scripture; Chriſt ſheweth but two places, Heaven and Hell, ſaying that the rich mans ſoul, which was unmerciful to *Lazarus*, went after his death to

Hell

Hell, and there was tormented, and that *Lazarus* ſoul (he being dead) was carried into *Abrahams* boſome, a place of joy and comfort. To the Thief which was executed with Chriſt at his paſſion, and believed in him, Chriſt anſwered, *this day ſhalt thou be with me in Paradice.* Which ſheweth that the ſouls of the faithful, never come in to Purgatory fire, to be burnt and puniſhed; for all their ſins are forgiven, and conſequently the puniſhment incident to the ſame is forgiven alſo, and their ſouls paſs from death to life, namely Heaven. *Bleſſed are the dead which die in the Lord, from henceforth they reſt from their labours, and their works follow them.* If from the time of their death they have bleſſedneſs, and reſt, then

Luke 23. 43.

Revel. 14. 13.

then they are not in any Purgatory fire to be burnt and tormented. And *Austin* speaketh thus; the first place the faith of the Catholicks doth by Divine authority believe, to be the Kingdom of Heaven, the second hell; a third place we are utterly ignorant of, neither can we find any such in the holy Scriptures. And in another place he saith, *that they which believe a Purgatory fire, are much deceived, and that through a humane conceit.*

Enchirid. ad Laurent. c. 67.

Fourthly, the Papists hold their General Councils and their Pope cannot erre; but they are deceived, for Saint *Austine* plainly teacheth that only the Scriptures cannot erre; *General Councels*, saith he, *which are gathered of all the Christian world are often corrected*

Aug. tom. 6. lib. 2. contra Donatist.

rected the former by the latter, when by any tryal of things, that is opened which was ſhut, and that is known which was hidden. If a general Council may be corrected, as ſaith *Auſtin*, *ergo* it may erre, and therefore he ſpeaketh thus, to *Maximian* the Biſhop of the *Arrians*, *neither ought I to alledge the Council of* Nice, *nor thou the Council of* Arimene, *to take advantage thereby; for neither am I bound nor held by the authority of this, nor thou of that, for Matter with Matter, Cauſe with Cauſe, or Reaſon with Reaſon; try the matter by the authority of the Scriptures.* The Council of *Conſtantinople* condemned the ſetting up Images in the Church, and the Council of *Nice* afterwards allowed them. One of them, being contrary, muſt needs

Aug. contra Maxim. l. 3. c. 4.

be

be erroneous. And that is granted by it ſelf, when in a ſet form of Prayer, which is appointed to be ſaid after every Council, they pray, *that God would ſpare their ignorance, and pardon their errors.*

De ordi. celebrat. Concil.

The Pope himſelf may err. Pope *Innocentius* doth teach *that young children cannot be ſaved, except they receive the Baptiſm of Chriſt, and alſo the Communion of the Body and Blood of Chriſt.* Pope *Gelatius* decreed that *all they ſhould be Excommunicated which would receive the Sacrament of the Lords Supper but in one kind.* But this Doctrine is taxed for an error by all Papiſts, and the Council of *Trent* made a Decree contrary to the Doctrine of the Pope *Gelaſius, ergo* the Pope of *Rome* may err; and we may ſee

Lib. ad Boniſ. contra epiſt. pelogia c. 4.

Comperimus conſecra. de diſtinct 2.

ſee it in their Decrees, where-in it is written, that *he is to be judged of none, except he be found erring from the faith*, whereby it appeareth that they thought he might err, in matters of faith, or elſe that exception was put in vain. All men are ſubject to error; all men are worſe in their own words, and ſinners in their works, therefore by their own confeſſion, General Councils and Popes are not infallible; therefore when they ſay they cannot erre; they both contradict themſelves, and add to the word of God, and think above that which is written. *Part. 1. cap. diſt. 40. cap. ſi papa.*

They boaſt alſo the Popes Supremacy; they ſay that the Pope hath preheminence or authority over all the other Biſhops; but upon what ground,

I know not. They ſay it is becauſe he is Succeſſor to *Peter*, and becauſe *Peter* had ſuch a preheminence and authority over the reſt of the Apoſtles, therefore the Pope being his Succeſſor, muſt be ſo over all Biſhops. But it is falſe that *Peter* had ſuch preheminence over the reſt of the Apoſtles. I grant that Chriſt ſaid to *Peter*, after he had confeſſed him to be that Chriſt, and the Son of the living God, *Thou art* Peter, *and upon this Rock I will build my Church*; but theſe words give no ſuperiority to *Peter* above the reſt, only they ſhew that the Church is builded, not upon the Perſon of *Peter*, but upon the Rock, namely upon Chriſt, whom *Peter* confeſſeth to be the Son of the living God,

1 Cor. 10. 4. for as ſaith St. *Paul*, *that Rock*

was

was Christ, and other foundation can no man lay, but that which is laid already, namely Jesus Christ. And in the second Chapter to the *Ephesians*, he saith that *the Church is builded upon the foundation of the Prophets, and Apostles*, Christ Jesus himself being the head stone in the corner. where then can they find that *Peter* was made Prince of the Apostles? and had preheminence or authority over them? they answer it is when Christ gave unto *Peter* the Keys of binding and loosing; but hereunto I say that Christ therein gave no authority more to *Peter* than to the rest; for he doth not say I give unto thee, but I will give unto thee, which promise was afterwards performed, and when it was performed, the Keys

1 *Cor.* 3. 11.

or

or the power of binding and looſing was given not only to *Peter*, but alſo unto all the reſt together. *Go ye*, ſaith Chriſt, *unto all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt, teaching them to obſerve all things whatſoever I have commanded you.* And in the twentieth of *John* he ſpeaketh thus, *Receive ye the Holy Ghoſt; whatſoever ſins ye remit, they are remitted unto them, and whatſoever ſins ye retain, they are retained.* By theſe words we may ſee that Chriſt ſpeaketh unto all the Apoſtles, and not to *Peter* only, and ſo it is evident that *Peter* receiveth no power more than the reſt of the Apoſtles; Pray, let them tell me, where was *Peters* Supremacy, when *Paul* reproved him to his face?

Mat. 28. 19. 20.

John 20. 21. 22.

I withſtood him to his face, ſaith Paul, *becauſe he was to be blamed.* Where was *Peters* Supremacy, when as the Council held at *Jeruſalem* where the Apoſtles were, yet not *Peter*, but *James* ruled the action, and according to his ſentence was the Decree made? And when there was a contention amongſt the Apoſtles, who ſhould be the greateſt amongſt them, Chriſt told them plainly theſe words. *The Kings of the Gentiles exerciſe Lordſhip over them, and they that exerciſe authority upon them are called benefactors, but ye ſhall not be ſo, but he that is greateſt among you, let him be as the younger, and he that is chief, as he that doth ſerve.* If the greateſt muſt be as the leaſt, what authority hath he above the reſt, therefore ſince the

Gal. 2. 11.

Luk. 22. 25.

Mat. 20.

the Popes Supremacy over all the other Biſhops, is grounded by the Papiſts upon *Peters* Supremacy over the reſt of the Apoſtles, and ſince *Peter* hath not ſuch a preheminence or authority over them, it followeth that the Pope hath none over the other Biſhops. This is confirmed by St. *Hieroſm ad Evagrum*, he ſaith that *the Biſhop* of Eugubium, *or any other the leaſt See, is equal to the Biſhop of* Rome; for they all joyned in the ſame Commiſſion, they muſt ſerve in the Church, be diligent to diſcharge that great charge in the Church, which their Maſter Jeſus Chriſt hath equally laid upon them. And Pope *Gregory* himſelf affirmeth that *whoſoever taketh the title of Univerſal Biſhop to his See, he cannot be leſs than Antichriſt.* There-

Hieroſ. ad Evagrum.

Therefore the Roman Church addeth to the word of God, and thinketh above that which is written, when ſhe boaſteth of the Supremacy, or Superiority of their Popes over all other Biſhops, ſince this doctrine hath no ground in the holy Scriptures.

Fifthly, The Church of *Rome* believeth that their Pope hath authority to depoſe Kings and Princes, and to kill thoſe that they call Heretick. But upon what ground, I know not. It is certain that in ſo doing or attempting to do, he is both a notable Traitor unto God, whoſe authority he doth claim and arrogate; and unto Princes, to whom he is to be ſubject: for the pulling down of Princes God hath reſerved to himſelf alone that power; for it is he *that*

pulleth

putteth down the mighty from their ſeats, and exalteth them of low degree. By me, ſaith he, *Kings reign, and Princes bear Dominion.* He removeth Kings, and ſetteth up Kings; ſeeing therefore it is God, that hath this authority proper to himſelf, which way can the Pope claim it, without injury to the power of God? they anſwer it is by reaſon of his Keys, but they muſt remember that the Keys given, were the Keys of the Kingdom of Heaven, and conſequently by authority of the Keys he cannot meddle with terreſtrial Kingdoms to ſhut out thoſe that are in them. And he hath no more authority by the power of the Keys, or of binding and looſing, than any other Biſhop; for the Keys were given to all the reſt

Mat. 16. 19.

of

of the Apoſtles as well as to *Peter*: for Chriſt ſpoke thus; *receive ye the holy Ghoſt, whoſoever ſins ye remit, they are remitted unto them, and whoſoever ſins ye retain, they are retained.* And therefore for any Miniſter of the Goſpel, thereby to claim authority above another, is contrary to the will of Chriſt, for they are all indifferently joyned in one commiſſion, and conſequently have all equal authority. And therefore the Pope hath no more authority by the vertue of his Keys, than any other Biſhop, that is to ſay, none at all to depoſe Kings and Princes: his duty is rather to obey them, and to teach the ſame obedience to others, as the Apoſtles of Chriſt did. *Submit your ſelves*, ſaith *Peter*, *to every ordinance of men for the Lords* John 20. 23.

1 Pet. 2. 13. *Lords ſake, whether it be to the King as Supream.* And St. *Paul* ſaith, *Let every ſoul be* Rom. 13. 1. *ſubject unto the higher powers,* &c. and Chriſt himſelf ſaid, John 10. 36. *his Kingdom was not of this world*; he refuſed to be made a King. Himſelf payed tribute to *Cæſar*, and commanded others to do the ſame. If Chriſt were ſubject to *Cæſar*, is it not a ſhame to the Pope to exalt himſelf above *Cæſar*, I mean above a King.

The Papiſts anſwer that he got this ſoveraign authority by Donation from *Conſtantine*, but I will grant ſome Chriſtian Emperor was ſo fooliſh as to give his Empire, (which is neither likely, nor credible) yet I ſay it was not lawful to take it, if he will be a Miniſter of the Goſpel, or Succeſſor of the Apoſtles: for

for Christ hath expresly forbidden his Apostles, and in them all the Ministers of the Gospel, all such Dominions, saying thus unto them. *The Kings of the Nations Reign over them, and they that be great amongst them, bear Rule or Dominion, but it shall not be so with you,* which words being Prohibitory, shew that they must not Reign like Kings of Nations, but they must serve in the Church, and be diligent in the great Charge, that Jesus Christ hath laid upon them; and therefore the Pope hath no Authority over Kings and Princes, that may be seen by these words of *Tertullian. Colimus Imperatorem ut hominem á Deo secundum, & solo Deo minorem, we honour the Emperor, as the next man to God, and Inferi-*

Mat. 20. 26

Tertul. in Apolog.

ferior to God only. And again he ſaith, that Princes are *á Deo ſecundi, poſt eum primi, ante omnes & ſuper omnes*, the ſecond to God, the firſt next after God, and before and over all men. *Optatus* ſaith, *Super Imperatorem non eſt niſi ſolus Deus, qui fecit Imperatorem.* There is none above the Emperor but God only which made the Emperor, and *Chriſoſtome* ſaith, *parem nullum ſuper terram habet*, he hath no equal on Earth. And *Gregory* Biſhop of *Rome* himſelf affirmeth, *that Power is given to Princes from Heaven, not only over Soldiers, but Prieſts alſo*; and therefore it is evident that the Pope hath no Authority over Kings and Princes: nor to kill thoſe they call Heretick, for that Doctrine which they teach is contrary to Chriſts Doctrine,

Optat. contra Parmen. l. 13.

Chriſ. ad Pop. Anthi. Hom. 2.

as

as we may Read in St. *Luke.* *Luk.* 9. 35. 36.

Becauſe the *Samaritans* would not receive Jeſus Chriſt his Diſciples *James* and *John* ſeeing this, ſaid, *Lord wilt thou that we command Fire to come down from Heaven, and conſume them, but Chriſt turned and Rebuked them, and ſaid, ye know not what manner of Spirit ye are of, for the Son of man is not come to deſtroy mens Lives, but to ſave them.* It is certain that all Papiſts are not in that Opinion; ſome of them are very good, and I know ſome who would ſtart, if they ſhould hear ſuch a Doctrine, but yet it is clear that this Doctrine is taught and practiſed amongſt them. Their ſeveral Plots here in *England*, their Maſacrees in *Ireland*, *France* and other Countries, as we

may Read in History, and their proper words as they are written here, prove it evidently.

Decret. Con. Lateran. sub Inn. pap. celeb. cap. 3. *Si verò Dominus temporalis requisitus & monitus ab Ecclesia, terram suam purgare neglexerit ab hac Heretica foeditate, per Metropolitanum Excommunicationis vinculo Innodetur, & si satisfacere contempserit, ex tunc vasallos ab ejus fidelitate denuntiet absolutos, & Terram exponat Catholicis occupandam. That is, if a Prince being admonished and required by the Church, shall refuse to purge his Country of that foul Heresie, let him be Excommunicated by the Bishop, and if he refuseth to give satisfaction; from that time let him pronounce his Subjects discharged of their Allegiance, and expose his Country to be possessed by the Catholicks.*

And

And in the following words, great Indulgences and Priviledges are granted to them which ſhall endeavour to deſtroy thoſe they call Hereticks. *Catholici, qui crucis aſſumpta Charactere, ad Hereticorum exterminium ſe accinxerint, illa gaudeant indulgentia, illoque Privilegio ſint muniti, quod accedentibus in Terræ Sanctæ ſubſidium conceditur.* Let the Catholicks, who taking the Sign of the Croſs, ſhall attempt to root out the Hereticks, rejoyce in that Indulgence, and be defended with that Priviledge, which is granted to them who go to the Aid of the Holy Land.

Therefore I conclude that the Pope hath no Power to Depoſe Kings and Princes, nor to kill thoſe that he calls Heretick, and that the *Roman* Church addeth to the word

of God, and thinketh above that which is written, and therefore she is Heretick. And if according to their Doctrine, those which are Heretick may be killed Lawfully, and their Land Possessed by the Catholicks, they being themselves Heretick, as it is proved clearly, I let to the Reader to draw the Conclusion.

6ly, Jesus Christ being about to leave the World, and his Disciples Afflicting themselves he doth not Comfort them, by saying, I leave you my Body, under the species of Bread and Wine, but he tells them, *the poor alwayes ye have with you, but me ye have not alwayes;* *I came forth from the Father, and am come into the World, again I leave the World, and go to the Father.* He tells them that his Father will pro-

John. 12. 8.

16. 28.

tect

tect them, and will ſend them his Holy Spirit, and that he is going to prepare them a place in Heaven. He tells them of his Interceſſion, and of his Second coming, and *that the Heaven muſt receive him, until the time of the Reſtitution of all things.* By theſe words it appeareth clearly that it is contrary to the Holy Scripture, to ſay, that the Body of Jeſus Chriſt is yet upon Earth; yet the *Roman* Church believes that Chriſts Body is ſtill upon Earth in ſeveral places, therefore ſhe addeth to the word of God, and thinketh above that which is written, therefore ſhe is Heretick. *Act.* 3.21.

I know what the Church of *Rome* ſaith for the Proof of her Belief; her principal Argument is this; *Chriſt took*

Mat.26.26 *Bread and gave thanks, and said, take ye and Eat, this is my Body, which is broken for you.* Jesus Christ, saith the *Roman* Church, is true: He hath said in giving the Bread, *this is my Body*, therefore this Bread ought to be changed into the true Body of Jesus Christ, and to shew (she saith) that it is not the Figure of Jesus Christ, and these words, *this is my Body*, are not Metaphorical (as the Protestant Church believeth) because he said, *which is broken for you*; now it is not the Figure of Jesus Christ, which was broken for us, but the true Body.

To which I answer, it is certain that Jesus Christ is true, and though he said, *this is my Body which is broken for you*, and that it was the true Body of Jesus Christ which was

was broken for us, and not the Figure; that doth not hinder theſe words from being Metaphorical: And to let you ſee clearly, obſerve my Reaſon. *This is my Body which is broken for you*, (is) that is to ſay, *ſignifieth or repreſenteth*, as you may ſee in ſeveral other paſſages of the Scripture, as for Example in this; *the Rock was Chriſt*, where this word (*was*) means *did ſignifie or repreſent*. *Which is broken for you*, the Relative (*which*) doth not ſerve to ſhew the Tranſubſtantiation, or that the Bread is changed into the true Body of Jeſus Chriſt, becauſe it is related to the word (*Body*), and not to the propoſition *this is my Body*; it hath relation to the attribute, and not to the Subject; that which, according to Car-

dinal *Cajetan*, hindreth not this Propoſition to be Metaphorical, no more than this, *the Rock was Chriſt*; for if the Evangeliſt had added, which was Crucified, or which was raiſed again; as the Relative, (*which*) would not hinder this Propoſition from being Metaphorical; likewiſe theſe words, *which is broken for you*, hinder not the other Propoſition, to be Improper or Metaphorical.

Mark that his Body was not broken before he Suffered. How did he ſay then, *which is broken*, before it was broken? there is no ſenſe of it but this; the Bread was broken, and ſignified that his Body ſhould be broken; now as the breaking of the Bread, did ſignifie the breaking of his Body, ſo the Bread muſt ſignifie

nifie his Body: But as his Body was not broken indeed, when the Bread was broken, ſo the Bread could not be his Body indeed, for then his Body ſhould have been broken, when the Bread was broken. If, becauſe Chriſt ſaith, *this is my Body*, *this is my Blood*, they will have theſe words to be expounded Litterally, why then do they not expound the other words of Chriſt Litterally alſo, as concerning the Cup? for the Text ſaith that he took the Cup, and ſaid, *this is my Blood.* I am ſure they will not ſay that the Cup was the Blood of Chriſt, (as the words be) but they will grant a Figure in thoſe words, namely *Continens pro Contento*, that by the Cup is meant the Wine in it; if then they will admit a Figure in this,

this, why there may not be a Figure in the other? namely, *Signatum pro Signo*, that these words, this is my Body should be understood thus, the Bread is a Sign of my Body.

I may prove as well that Christ is a Door, because he saith, *I am a Door*; or a Vine, because he saith, *I am a Vine*; for his sayings are alike; Figurative speeches must not be Construed Litterally: Now that they may see, that not we only say, it is Bread and Wine after Consecration, Christ himself doth call it Bread and Wine, after he had given it, as he did before, and in *Mark* he saith, *I will Drink no more of the Fruit of the Vine*: Here Christ saith, that it was the Fruit of the Vine, which he Drank, but his Blood is not the Fruit of the

Matt. 27. *Mark.* 14. 23.

the Vine, therefore Wine was his Drink, and not Blood: Therefore after Conſecration, Wine was ſtill Wine. And St. *Paul* ſaith plainly and expreſly, *that the Communicant doth eat Bread, ergo* it remaineth Bread after the words of Conſecration: For if it were Tranſubſtantiated into the Body of Chriſt, then were there no Bread to eat, but the Body of Chriſt is the thing that ſhould be eaten, and ſo it ſhould not be called Bread. 1 *Cor.* 11. 26. 27. 28.

What I ſay, may be ſeen again by theſe words of Jeſus Chriſt, when he ſaid *that he was the Bread of Life, and that all which would live, muſt eat him*; his Diſciples murmured, until he expounded his words, and how did he expound them? thus, *he that cometh unto me hath eaten, and* *Epheſ.* 3. 17.

be that believeth in me hath drunk. After, when he Inſtituted this Sacrament in like words, they murmured not, which they would as before, if he had not reſolved them before, that to eat his Body and to drink his Blood, was nothing but to come to him, and believe in him: After he had ſaid ſo, they murmured not, becauſe they did ſee ſome reaſon in it. And as it is plainly ſaid, *this is my Body*, ſo it
John 6. 63. is plainly ſaid, *theſe words are Spirit*, that is, they muſt be underſtood Spiritually, and
August. not Litterally, ſo ſaith *Auſtin*, *believe and thou haſt eaten.*

It was Chriſts manner to teach by Similitudes, and Figures, ſhewing one thing by another. For example, Chriſt calleth the Lamb the Paſſover, in place whereof this Sacra-

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ment ſucceeded, and therefore preſently after they had eaten the Paſſover, Chriſt Inſtituted this Sacrament to be uſed for it; Chriſt, I ſay, called the Lamb the Paſſover, and yet the Paſſover was this; an Angel paſſed over the houſes of the *Iſraelites*, and ſtruck the *Ægyptians*; this was not a Lamb, and yet becauſe a Lamb was a Sign of this Paſſover, as the Bread and Wine is of Chriſts Body, therefore Chriſt called the Lamb the Paſſeover, as he called the Bread and Wine his Body. That may be ſeen again in Circumciſion, Baptiſm, and the Cup. For Circumciſion is called the Covenant, and yet Circumciſion was nothing but the cutting away of a skin, and the Covenant is this; *in Abrahams*

brahams ſeed all Nations ſhall be Bleſſed, I will be their God, and they ſhall be my people, I will defend and ſave them, and they ſhall ſerve and worſhip me. This is not Circumciſion, and yet as though Circumciſion were the Covenant it ſelf, it is called the Covenant, becauſe it ſignifieth the Covenant, ſo Bread and Wine are called Chriſts Body, becauſe they ſignifie Chriſts Body.

Baptiſm is called Regeneration, and yet Baptiſm *is a dipping our Bodies in water*, and Regeneration is the renewing of the mind to the Image wherein it was Created. This is not Baptiſm, and yet as though Baptiſm were Regeneration it ſelf, it is called Regeneration, becauſe it ſignifieth Regeneration, ſo the Bread and Wine are called

Chriſts

Chriſts Body and Blood, becauſe they ſignifie them.

And the Cup is called the New Teſtament, and yet the Cup is but a piece of metal, filled with Wine, and the New Teſtament is, *he which Believes in the Son of God ſhall be ſaved.* This is not a Cup, and yet as though the Cup were the New Teſtament it ſelf, it is called the New Teſtament, ſo the Bread and Wine are called Chriſts Body and Blood, becauſe they ſignifie Chriſts Body and Blood.

And this Doctrine of ours may be Confirmed, becauſe every Sacrament was called by the thing, which it ſignified, and yet never any Sacrament was taken for the thing it ſelf: what reaſon have they then to take this Sacrament for the thing it ſelf;

ſelf; more than all the reſt? It is the conſent of all Writers that a Sacrament is a Sign, therefore not the thing ſignified, no more than the buſh at the Door, is the Wine in the Cellar.

But what then, will the Papiſts ſay, is there nothing in the Sacrament but Bread and Wine? Nay, we ſay not that the Sacrament is nothing but a bare Sign, or that we receive no more than that you ſee, for Chriſt ſaith that it is *his Body*, and *Paul* ſaith, that it is *the Communion of Chriſts Body and Blood* : Therefore there is more in Sacramental Bread than in common Bread, though the nature be not changed, yet the uſe is changed; it doth not only ſerve the Body as it did before, but alſo it bringeth a Bread with

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it which nouriſheth the Soul, for as ſure we receive Bread, ſo ſure we receive Chriſt. And you may ſee this by this Similitude; thou haſt an obligation in thy hand, and I ask thee what haſt thou there? and thou ſayſt, I have here an hundred Pounds; why, ſay I, there is nothing but Paper, Ink and Wax. Oh, but by this, ſayeſt thou, I will recover an hundred Pounds, and that is as good. So this is as good, that under theſe Signs you receive the vertue of Chriſts Body and Blood by Faith, as if you did eat his Body, and drink his Blood indeed.

7thly, This Doctrine of Tranſubſtantiation is alſo contrary to the Senſes, to reaſon, and to the Holy Fathers.

When the Church of *Rome* would

would oblige me to believe, that what my Senſes behold, is not Bread nor Wine, but the true Body and Blood of Jeſus Chriſt, it is clear that it is contrary to them, ſince they are ſenſible of the contrary; for my eyes ſee them to be Bread and Wine, I ſmell Bread and Wine; I taſt Bread and Wine; and my hands feel Bread and Wine.

They confeſs with us that it is contrary to the Senſes, but that this Myſtery ought not to be meaſured by the Senſes, and that Jeſus Chriſt being true, and having taken Bread and Wine, ſaying, this is my Body, this is my Blood, this Bread and Wine muſt be changed into his Body and Blood. That indeed it is contrary to the Senſes, but they ought not to be Judges in the Myſteries of Faith.

I

I anſwer that Jeſus Chriſt made uſe of the ſenſes to prove to his Apoſtles, that he was not a Spirit, but a body, when he ſaith to them, *handle me and ſee, for a Spirit hath not fleſh, and bones as ye ſee me have*; and if the fathers diſputing againſt the *Marcionites* and *Eutichees*, the former of which believed that Jeſus Chriſt had not a true body, but only the appearance; and the latter, that the ſubſtance of his body was changed into the Godhead, after his Reſurrection, they made uſe of the ſame words of Jeſus Chriſt, *handle me and ſee, for a Spirit hath no fleſh and bones as ye ſee me have*, to prove the falſity of their belief: I may, after their example, make uſe of my ſenſes in the Sacrament

Luk. 24. 32.

of

of the Euchariſt, and ſay; to let the Church of *Rome* know, that what they believe to be the true Body and Blood of Jeſus Chriſt, is truely Bread and Wine, *handle and ſee.*

They ſay beſides that, the reaſon why Chriſts Body is not ſeen in the Sacrament, it is becauſe he is there miraculouſly, and that there is a miracle in the Sacrament; whereunto I anſwer that if the Bread be turned into the very Body of Chriſt, by a miracle, then ſhould it appear viſibly ſo: for the nature of every miracle is to be viſibly, to the outward eye and ſenſes, as when Chriſt turned Water into Wine, it was viſibly Wine; when *Moſes* Rod was turned into a Serpent, it was viſibly a Serpent;

and

and ſo if the Bread be turned into the very Body of Chriſt, it is viſibly a body, if they will hold a miracle therein. But *Auſtin* anſwereth there is no miracle in the Sacrament, ſaying thus, *honorem tanquam Religioſa poſſunt habere, ſtuporem tanquam mira non poſſunt: the Sacraments may have honour as things Religious, but are not to be admired as miracles.* *Aug. tom. 3. de trin. l. 8 c. 12.*

8ly, It is alſo contrary to reaſon, firſt becauſe it ſuppoſes the ſame body in ſeveral places at one time, a body may be conſidered objectively at one time in ſeveral places, but that it ſhould be phiſically or ſubſtantially in many places at one time altogether, as the Church of *Rome* would have, which ſaith and obligeth to believe that the Body of Jeſus Chriſt

Chriſt is ſubſtantially in Heaven, and Earth, and in every place, where the Prieſt pleaſeth to Conſecrate, or pronounce theſe words, *this is my Body, this is my Blood.* And in every part of the Conſecrated Bread, ſo that if you divide is into a thouſand parts, it is there in every part wholly, it is that which is contrary to reaſon, becauſe according to reaſon, a body of ſix foot in dimenſion, cannot occupie no more place, than the circumference of ſix foot, and though it may be ſucceſſively in ſeveral places, yet it cannot at the ſame time.

And theſe words of *Peter*, whom the Heaven muſt receive until the times of reſtitution of all things prove my ſaying evidently. For if his Body be in Heaven, and

Act. 3. 22.

that

that he hath a true Body (as all men know he hath) how can it be that it ſhould be both in Heaven and in Earth, as touching his Body, at one time? for though he have a glorified Body, yet he retaineth the nature and property of a true Body ſtill, which can be but in one place at once, and ſo ſaith *Auſtin*, *Corpus Domini in quo reſurrexit, uno tantum loco eſſe poteſt*, *The Body of the Lord wherein he roſe again, can be but in one place only.* *Aug. in Joan. tract. 3.*

Secondly, It is againſt reaſon, becauſe it maketh accidents exiſt without any Subject; it is the nature of accidents to be joyned to their Subject, as for example, it is the nature of the whiteneſs of a ſtone to be joyned to the ſtone, ſo that if you deſtroy

the nature or ſubſtance of the ſtone, you muſt of neceſſity deſtroy its whiteneſs, and other its accidents, and according to the opinion of modern Philoſophers, who ſay that accidents are nothing elſe than matter modified, that is to ſay, as it is diſpoſed to this or that faſhion, it followeth that matter cannot be deſtroyed without its accidents being deſtroyed likewiſe with it. It is the opinion of *Iræneus*, who ſaith *that we cannot conſider water, without its humidity, nor fire without heat, nor a ſtone without hardneſs; theſe things being ſo united, that the one cannot be without the other, but that they muſt exiſt together.* And the Church of *Rome* teacheth the contrary, for in their myſtery of Tranſubſtantiation, they put the accidents without any ſub-

Iræneus.

ſubject; they put colour and quantity without matter, ſmell and taſte without ſubſtance; hardneſs and humidity without there being any thing that is hard and moiſt, which I may very well ſay or affirm is contrary to reaſon.

Ninthly, Likewiſe it is contrary to the holy Fathers; they ſay that the Euchariſt Conſecrated is Bread, ſuch as we eat and which ſatisfieth the belly.

Theodoret ſaith, *Neque enim ſigna myſtica poſt Sanctificationem recedunt à natura ſua, manent enim in priore ſubſtantia, figura & forma, & videri & tangi poſſint ſicut prius*, that is, *the myſtical ſigns after Conſecration do not depart from their nature, for they abide ſtill in their former ſubſtance, figure and form, and may be both ſeen and felt as before.* *Theod. dial. 2.*

Theod. dial. 1. The ſame *Theodoret* ſaith that *Jeſus Chriſt hath honoured the viſible Symbols with the name of his Body and Blood, not in changing their nature, but in adding grace to it.*

Chriſoſ. epiſt. ad Cæſarium. *Chryſoſtome* ſaith that the myſtical Symbols do not loſe their proper nature, but remain in their firſt ſubſtance, as the Body of Chriſt hath preſerved the true ſubſtance of a Body, when it was glorified.

Pope Gel. in lib. de duab. nat. adverſus Neſt. & Eutich. And Pope *Gelaſius* ſaith, that the Conſecrated Bread is honoured with the name of the Body of the Lord, and yet the nature of Bread remaineth in it; *non deſinit, inquit, ſubſtantia vel natura Panis & Vini; & certe, Imago & ſimilitudo Corporis & ſanguinis Chriſti in actione myſteriorum Corporis Chriſti Celebratur. The ſubſtance, ſaith he, or nature of Bread and Wine*

Wine doth not ceaſe, and verily there is the Image and Similitude of the Body and Blood of Chriſt celebrated in the action of the myſteries of the Body of Chriſt.

Origienes ſaith thus, the Bread that is Sanctified with the word of God, as touching the material ſubſtance thereof, goeth into the belly, and forth again like other meats. *Origines in Mat. 15.*

Chriſoſtome writing to the people of *Antioch* ſaith, *God giveth us things ſpiritual under things viſible and natural*; and again. *Being Sanctified, it is delivered from the name of Bread, and is exalted to the name of the Lords Body, although the nature of the Bread ſtill remaineth.* *Chriſoſ. to the people of Ant. in Hom. 6.*

Juſtin Martyr Biſhop of *Lion* ſaith, *that our fleſh is nouriſhed with the Cup, which is the Blood of Chriſt, and is increaſed with the Bread which is* *Juſtin* Biſhop of *Lion* and Martyr.

the Body of Chriſt. This paſſage deſtroyeth thoſe of the Roman Church, who, becauſe they believe that the Bread and Wine are changed into the Body and Blood of Chriſt, are compelled to ſay that our body is not nouriſhed with the Bread and Wine, but with their accidents, or by ſome ſubſtance that God createth.

Tert. lib. 4. adv. Marc. c. 40. *Tertullian* ſaith, *Jeſus Chriſt took the Bread, and giving it to his Diſciples made it his Body, ſaying this is my Body, that is to ſay,* (ſaith *Tert.*) *the figure of my Body.*

Aug. Con. Adam. And *Auſtin* ſaith, *Non dubitavit dominus dicere, hoc eſt Corpus meum, cum daret ſignum Corporis ſui. The Lord doubted not to ſay, this is my Body, when he gave but the ſign of his Body.*

Chriſt i

Chriſti miranda patientia adhibuit Judam ad convivium in quo Corporis & Sanguinis ſui figuram diſcipulis tradidit. *The admirable patience of Chriſt,* (ſaith *Auſtin*) *admitted* Judas *to the banquet, wherein he delivered to his Diſciples the figure of his Body and Blood.* *Idem in Pſal. 8.*

He ſaith that the Sacraments are called by the name of the things they repreſent. *Idem Epiſt. ad Boniſ.*

The Sacrament then of the Lords Supper may be taken either conjunctively with what it repreſents, and in this ſenſe it is ſaid to be the Body and Blood of Chriſt; or ſeparately from the things which it ſignifieth, and in this ſenſe, it is the type, the ſymbole, or figure of the Body and Blood of Jeſus Chriſt: and that is to be ſeen in the affairs of the World, where

we say the letters which are brought, wherein is contained the pardon, which the King giveth to a Criminal, are the Kings pardon.

Baron. an. 648. n. 15. an. 869. n. 3.

Baronius saith, that *Theodore* Bishop of *Rome*, for the Condemnation of *Pyrus*, and the Councel held at *Constantinople* for the Condemnation of *Photius*, took the Consecrated Cup, and poured ink into it, and having dipped their Pens into these two mixt liquors, they subscribed the Depositions of these men. If they had believed that the consecrated Wine was the blood of Jesus Christ, as now the Church of *Rome* believeth, is it credible that they would have mixt ink with it, and dipped their Pens with it? no, it is not to be believed, for the Church of *Rome* would

would not do ſo now, but would believe they ſhould commit an horrible Sacrilege.

That which confirmes all that I am about to alledge from the fathers againſt the pretended myſtery of tranſubſtantiation, is, that when they disputed againſt Idolaters, they confuted them with theſe words; *why do ye adore what your hands have made, and which hath neither ſpeech, nor motion, and which is ſubject to fire, and to corruption, and to be ſtollen away by Thieves?* If at that time, they had believed that Jeſus Chriſt had been under the accidents of Bread and Wine, and if the fathers had taught that Doctrine, it is moſt certain the Idolaters would have retorted their argument, and have ſaid, that the God which they adored

in the Bread was a work of their own hands, which hath neither ſpeech, nor motion, but was ſubject to corruption, to fire, and to be ſtolen away; but we do not find they made ſuch an Anſwer. Therefore it is a ſign that this Doctrine was not taught by the fathers, but was contrary to them. Moreover if they had believed tranſubſtantiation, that is to ſay, the changing of the Bread and Wine into the true Body and Blood of Jeſus Chriſt, they would not have failed to inſtruct us that a body is under a point, that it hath accidents without any ſuject; that it is after the manner of a Spirit; they would have taught us what nouriſhes our bodies in the receiving of the Sacrament, and from whence come the worms which are ingen-

ingendred in the Bread; they would have told us what kind of action it is which maketh Chriſt exiſt under the ſpecies of Bread and Wine; whether it was a *Reproduction*, or *Addution*, or *Ubification*? I ſay they would have taught us all theſe things, ſince the Church of *Rome* giveth now a particular Inſtruction in it: now ſince they were as wiſe and learned, as the preſent Doctors of the Church of *Rome* now, and ſince they ſaid nothing of it, it is a mark that this Doctrine was contrary to their opinion.

And when they diſputed againſt the *Marcionites* and *Eutichees* the former of which believed that Jeſus Chriſt had not a true Body, but only an appearance; and

the latter that the ſubſtance of his Body was changed into the Godhead after his Reſurrection, they alledged theſe words of our Lord, *handle me and ſee for a Spirit hath no fleſh and bones as ye ſee me have.* If they had believed that in the Lords Supper the accidents had continued without the ſubſtance of Bread and Wine (as the preſent Church of *Rome* believes) the *Marcionites* would not have failed to alledge this example to prove that the ſenſes perceived in Jeſus Chriſt an appearance of a body without reallity, as they did ſee in the Lords Supper an appearance of Bread and Wine, when they were not really there. But ſo it is that they did never alledge ſuch an example, therefore I may truly ſay that this was

Luk. 24. 39.

not

not the belief of thoſe times, and that it was contrary to the opinion of the antient fathers.

And to ſhew you the right father of tranſubſtantiation, it was one of the dreams of *Innocentius* the third in the year of our Lord 1215. So many years paſſed before tranſubſtantiation was named, and then a Pope ſet it firſt on foot, ſo it came out of *Rome*, and for want of Scriptures hath been defended with fire and ſword.

You ſee then that the Doctrine of Tranſubſtantiation is contrary to the holy Scriptures; and ſince notwithſtanding the Roman Church doth believe it, it is evident they add to the word of God, and think above that which is written, and therefore they are Heretick. The

The Roman Church doth not only think above that which is written, and add to the word of God; but also diminisheth from it, as I will shew you evidently.

1 *Cor.* 14. 7. 8. 9. &c.

First, The Apostle of the *Gentiles* will not only have us to speak in the Church with a known tongue; but also he sheweth the confusion of them which speak in an unknown. *Except Pipe or Harp, saith he, give distinction in the sound, how shall it be known what is Piped or Harped; if the Trumpet giveth an uncertain sound, who shall prepare himself to the Battle? So likewise you, except ye utter by the tongue words easie to be understood, how shall it be known what is spoken? for ye shall speak into the air. I thank my God, saith he, I speak with tongues more*

more than you all, yet in the Church I had rather ſpeak five words with my underſtanding, that by my voice I might teach others alſo, then ten thouſand words in an unknown tongue. And the Roman Church muſt not ſay St. *Paul* thereby ſpeaketh concerning Sermons, and conſequently doth not ſpeak againſt her, becauſe ſhe preacheth in a known tongue, for St. *Paul* ſpeaketh concerning Prayers, Pſalms and Thanksgivings. If I pray, ſaith he, *in an unknown tongue, my ſpirit prayeth, but my underſtanding is unfruitful. What is it then? I will pray with the ſpirit, and I will pray with the underſtanding alſo, I will ſing with the Spirit, and I will ſing with the underſtanding alſo, elſe when thou ſhalt bleſs with the Spirit, how ſhall he that occupieth the room of the unlearned ſay amen at thy giving of thanks,* *V.* 14. 15. 16.

thanks seeing he understandeth not what thou sayest. And notwithstandinig this ordinance of *Paul* and the confusion of them which go against it, as it is declared by the comparisons of the Pipe, Harp and Trumpet, the Roman Church prayeth, singeth, and giveth thanks in an unknown tongue; it is then manifest she diminisheth and thinketh above that which is written.

Seccondly St *Paul* writes to the *Colossians*, *let no man judge you in meat or drink*; and to the *Corinthians*, *whatsoever is sold in the Shambles, that eat, asking no question for conscience sake, if any of them that believe not, bid you to a feast, and ye be disposed to go, whatsoever is set before you, eat, asking no question for conscience sake*; and writing

Coloss. 2. 16.

1 *Cor.* 10. 24. 25. 27.

to

to *Timothy*, he ſaith, *every creature of God is good, and nothing to be refuſed, if it be received with thanksgiving.* And concerning Marriage, he ſaith, *have we not power to lead about a Siſter, a Wife, as well as other Apoſtles, and as the Brethren of the Lord and* Cephas. *And a Biſhop can be the husband of one wife*, and in the thirteenth to the *Hebrews*, *Marriage is honourable in all, and the bed undefiled; but Whoremongers, and Adulterers God will judge*; and writing to *Timothy*, he ſaith, *forbidding to marry, and commanding to abſtain from meats, is a Doctrine of Devils; if thou putteſt brethren in remembrance of thoſe things, thou ſhalt be a good Miniſter of Jeſus Chriſt, nouriſhed up in the words of faith, and of good Doctrine, whereunto thou haſt*

1 *Timot.* 4. 4.

1 *Timot.* 3.

Hebr. 13. 4.

1 *Timot.* 4. 3. 6.

haſt attained. And Jeſus Chriſt himſelf honoureth ſo much the marriage of the Prieſts, that he chooſes the Son of the high Prieſt *Zacharias*, to be his forerunner. And concerning the dayes wherein it is lawful to work; God himſelf ſpeaketh thus. *Six* Exod. 20. *dayes ſhalt thou labour, and do all thy work*; and the Roman Church commandeth to abſtain from meats in certain time and days; and forbiddeth to labour ſix dayes, and all Prieſts to marry, it is then manifeſt ſhe diminiſheth from the word of God, and thinketh above that which is written.

She forbiddeth alſo the reading of the holy Scriptures to the common people, and Conc. Trid. in the Council of *Trent*, it is written, if the reading of the holy

holy Scripture, is permitted indifferently in a known tongue amongſt all people, it will be more hurtful than profitable. And ſo the Roman Church is wiſer than St, *John*, which ſaith, *ſearch the Scriptures, for in them ye think ye have eternal life*; and wiſer then St. *Paul*, who writing both to the Biſhops, and all his brethren, either men or women, either young or old, ſpeaketh thus. *I charge you by the Lord, that this Epiſtle be read unto all holy Brethren*; and writing to the *Coloſſians*, he ſaith, *when this Epiſtle is read amongſt you, Cauſe that it be read alſo in the Church of the* Laodiceans, *and that ye likewiſe read the Epiſtle from* Laodicea.

John 5. 39. 1 *Theſſ.* 5. 27. *Coloſſ.* 4. 16.

The people of *Berœa* were highly commended that they ſcarched

searched the Scriptures, to
Act. 17. see whether those things were true or no, which *Paul* himself teacheth. For whosoever he be, though he were an Angel from Heaven, if he teach matters contrary to the Doctrine of the holy and Canonical Scriptures, we are to hold him accursed, as the A-
Gal. 1. 8. postle of Jesus Christ commandeth, and the Church of *Rome* forbiddeth them to the common people, saying, it is perilous, it causeth Schisms, Sects, and Heresies, as if she were wiser than Christ, St. *John* and St. *Paul*.

Mat. 26. 27. Thirdly, we read in St. *Matthew*, *Christ took the Cup and gave it to them, saying drink ye all of it*; and the Roman Church will have no body to drink of the Cup, but the Priests; thinking Jesus Christ spake

ſpake to the Prieſts only, when he ſaid, *drink ye all of it.* But Saint *Paul* writing to the *Corinthians*, amongſt whom were more Laicks than Prieſts, ſheweth the contrary, ſaying, *let a man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.* and though in the general Council of *Conſtance* the Roman Church doth confeſs this holy Sacrament was received in the primitive Church with the Bread and the Cup: yet in the General Council of *Trent* ſhe ſpeaketh thus. *If any man ſaith, that the Catholick Church had no Juſt reaſons to give the Communion to the Laicks, and Clerks who do not ſay Maſs, under the accidents of Bread only, and that ſhe erred in that, let him be Anathema.*

1 *Cor.* 28.

Conc. Conſ. Seſſ. 13.

Conc. Trid. Seſſ. 21.

Their

Their reasons why they took the Cup from them, are (say they) many Inconveniencies and several absurdities. But besides there is no Inconveniency, though there should be any, it ought not to be above the commandment of Christ and *Paul*. Christ, the primitive Church, and the Apostles were very wise and prudent, and seeing they have Commanded and given the Sacrament with the Cup, the *Roman* Church ought to follow their example, and obey them. If there were any inconveniency, Jesus Christ who is very wise, and the Apostles should have remedyed it, therefore since they have not forbidden the Cup, the *Roman* Church must not forbid it. And as well and by as good authority may they take

take the Bread from the People likewiſe; and Pope *Gelaſius* did decree that all they ſhould be Excommunicated, which would receive but in one kind. Therefore, as you may read in the beginning of this Treatiſe, ſince that Church is Heretick, which addeth to the word of God, or diminiſheth from it, or thinketh above that which is written; the Church of *Rome* taking away the Cup from the common People, and from the Clerks which are not Prieſts, it is clear that ſhe diminiſheth from the Holy Scripture, ſince we are Commanded to drink of the Cup, for, as it is ſaid here above, Chriſt ſaith, *Drink ye all of it*, and St. *Paul* ſpeaking indifferently unto all, ſays thus; *let a man examine himſelf, and ſo let him eat*

Comperimus de Conſecr. Diſp. 2.

eat of that Bread, and drink of that Cup; and consequently it is manifest, that she is Heretick.

They say the true Church of God here upon earth is visible to the outward eye, and was so always; and so they tell us, that our Church is not the true Church of God, because it was not always visible to the outward eye; for where was your Church (say they) before *Calvin*, *Luther*, and those that you call Reformators?

To which I answer, That though the true Church of God here Militant upon earth were always, yet she was not always visible to the outward eye; pray let them tell me where the Church was visible, when being gathered at *Jerusalem*, there arose a great Perse-

Perſecution againſt her, in ſo much as they were all ſcatterd : for as it is ſaid in the *Acts*, *At that time there was perſecution againſt the Church that was at Jeruſalem, and they were all ſcattered abroad thorowout the regions of Judea and Samaria.* Where was the Church of God viſible when Jeſus Chriſt was ſmitten, and all the reſt were ſcattered and hid, as it is written in *Mark?* Where was the Church viſible in the time of *Elias* the Prophet, when he complained that he was left alone? *O Lord*, ſaid he, *they have forſaken thy Covenant, they have deſtroyed thine Altars, and ſlain thy Prophets, with the Sword, and I am left alone.* By theſe words, *I am left alone*, every body may ſee that *Elias* knew not where was the true

Acts. 8. 1.

1 *Kings.* 19. 11.

Church of God; though, as it is manifeſt by the anſwer which God gave him, there were, beſides him, ſeven thouſand true worſhippers of God yet remaining, which had not bowed their knee to *Baal*. The true Church of God then may be, though ſhe is not viſible to the outward eye. So was the Primitive Church, in the time of the Heathen Emperors; ſo ſhe was in the dayes of Queen *Mary* here in *England*, ſo ſhe was in the other times when ſhe was Perſecuted by the *Romiſh* Popes, and ſo ſhe was before the dayes of *Calvin*, *Luther*, and all the other Reformators, ſhe had her ſecret meetings and Aſſemblies though unknown to her Perſecutors; there were in thoſe dayes many true worſhippers of God, which were not partakers

takers of the errors and corruptions of the Church of *Rome*, and who had their secret meetings amongſt themſelves, though they were unknown, though they were not viſible to the Papiſts. And therefore they do not conclude well, when they hold ſtiffly that the Church of *England*, is not the true Church of God, becauſe, before the dayes of *Calvin*, *Luther*, and other Reformators, ſhe was not viſible to their eyes; ſeeing I have proved clearly that a Church may be a true Church of God, though not viſible to the outward eye.

They hold beſides their unwritten Traditions, to be received with equal and like authority, as the holy Scripture; and conſequently, they hold the ſacred Scripture to be

imperfect, and not contain all things neceſſary to Salvation. That this is their Doctrine, may be ſeen in the *Council of* * *Trent*, by theſe following words. *Nec non traditiones ipſas, tum ad fidem tum ad mores pertinentes, tanquam vel ore tenus, à Chriſto, vel à ſpiritu Sancto dictatas, & continua ſucceſſione in Eccleſia Catholica Conſervatas, pari pietatis affectu ac reverentia ſuſcipit ac veneratur.* That is, *this general Counſel receiveth and honoureth with an equal piety and reverence the Traditions as well belonging to faith as manners, as they were dictated by the holy Ghoſt, or by the very mouth of Chriſt, and kept in the Catholick Church by a continual Succeſſion.* And again in this ſame Seſſion, *Qui traditiones prædictas ſciens & prudens contempſerit, Anathema ſit.*

Concil. Trid. 1. decret. 4. Seſſ.

ſit. Whoſoever knowing the ſaid Traditions and ſhall purpoſely contemn them, let him be Anathema. And Pope *Leo* the fourth, ſaith thus, *He that receiveth not without difference the Popiſh Canons, as well as the four Goſpels, believeth not aright, nor holdeth the Catholick Church effectually*; and ſo they do not hold the holy Scriptures to be perfect, and to contain all things neceſſary to Salvation, which is againſt theſe words of *John*, *Theſe things are written that ye may believe, and that in believing you may have life Eternal.* Contrary to St. *Paul*, who ſaith, *thou haſt known the holy Scriptures, which are able to make thee wiſe unto Salvation through Faith which is in Chriſt Jeſus.* And contrary to *Chriſoſtome*, who ſaith, *Whatſoever is requiſite for our Salva-*

2 *Tim.* and 3. 15.

Chriſoſt. in Mat. 24. Hom. 4.

tion, is contained in the Scriptures: And in another place he
Idem in 2. Theſſal. ſpeaketh thus; *all things are elear and manifeſt in the Scriptures; and whatſoever things are needful, are manifeſt there.*

Therefore I conclude thus, ſince, as ſaith *Ireneus*, l. 1. c. 17. *Heretici ſunt qui ſupra ſcripturam ſapiunt*; and ſince that Church is Heretick which is obſtinate in her errors; and ſince that Church is obſtinate in her errors, which refuſeth to obey the holy Scripture in ſeveral points both of faith and practiſe and ſince that Church refuſeth to obey the holy Scripture, which addeth to the word of God, and diminiſheth from it, and thinketh above *that which is* written; for God ſaith, *ye ſhall not add unto the word*
Deut. 4. 2. *which I command you, neither ſhall you diminiſh from it*; The *Roman* Church adding to the

word

word of God, and diminiſhing from it, and thinking above that which is written, (as I have prov'd clearly) it followeth that ſhe refuſeth to obey the divine and ſacred Scriptures; and conſequently, that ſhe is obſtinate in her errors; and therefore that ſhe is Heretick. I could ſay more, but I think this ſufficient to prove what I did undertake in this ſmall Treatiſe. It is then with good reaſon I am gone out of that Communion; when I was amongſt them, I dare ſay, both my ignorance and zeal were ſuch theſe laſt few years, that the Special motives which induced me to enter into a Covent being about ſeventeen years old, was to Preach the Holy Goſpel unto them that I did believe deceived, and to give the light of the truth to the Proteſtants,

ſtants, which I thought to live amidſt the darkneſſes of ignorance. I continued in that reſolution about eleven years, and being ready to perform it, that which happened to St. *Paul*, almoſt happened unto me; for as he went unto the High-Prieſt and deſired Letters from him to *Damaſcus* to the Synagogues that if he found any of this way, whether they were men or women, he might bring them bound unto *Jeruſalem*, and as he came near *Damaſcus*, ſuddenly ſhined round about him a light from Heaven, he fell to the Earth, and heard a voice ſaying unto him, *Saul*, *Saul*, why perſecuteſt thou me, it is hard for thee to kick againſt the pricks, and he trembling ſaid, what wilt thou have me to do O Lord? the Lord ſaid unto him, ariſe

and go into the City, and it ſhall be told thee what thou muſt do, the men which were in Journey with him, brought him into *Damaſcus*, he there received his ſight by *Ananias*, and was filled with the Holy-Ghoſt, and having lived certain dayes with the Diſciples which were at *Damaſcus*, he Preached Chriſt, whom he did perſecute, that he was the Son of God. And when I was ready to ask and receive Letters to *Turkie* or *England*, that I might bring unto the *Roman* Church thoſe that I could find ſeparated from her, whether they were men or women, and being ready to perform my reſolution, I heard an inward voice ſaying unto me, Thy zeal is not juſt, thoſe which thou wilt perſecute, are the true Children of God; aſtoniſhed by that voice which

which ſpoke to my heart, I anſwered, Lord let me know the truth, and after I had ſeveral times inſtantly begged that favour from the Lord, his Divine Providence preſented me two Books, *The Perpetuity of Faith*, written by one *Claude* Miniſter living at *Paris*; and *Calvins* Inſtitutions; and after I had examined, and compared theſe two Books with the Holy Scripture, and diſcours'd ſome few dayes with the ſaid *Claude* Miniſter, I found that this inward voice which ſpoke to my Heart was true; therefore leaving my firſt reſolution, I came into *England*, not that I might bring unto the *Roman* thoſe that I ſhould find ſeparated from her, but that I might ſeparate them, that I ſhould find of that Communion.

I thank God, becauſe he made me know the truth, and I will give him thanks as long as I live; it is certain I am out of my Country, and ſeparated from my friends and kindred; it is, becauſe they would not give me leave to ſerve God and worſhip Him according to his Will, and Commandments. I know they Curſe me, and call me Heretick and Excommunicated; but I had rather bear the Curſe of men, than of God. *Whoſoever*, ſaith Chriſt, *loveth Father, or Mother, or Brethren, or Siſter more than me, he is not worthy of me*; ſuch love better their brethren than Chriſt, who, to pleaſe and humour them, keep not his Commandments. Chriſt taught me not to be aſhamed, nor to bluſh for the Goſpel,

Mat. 10. 31.

ſpel, and *whoſoever ſhall deny him before men, he will deny him before his Father which is in Heaven*: I will confeſs him before all men, and obey him, and ſuffer what he pleaſeth for his ſake; therefore I ſay, who ſhall ſeparate me from the truth of the Holy Scriptures? ſhall tribulation, or diſtreſs, perſecution or famine, or nakedneſs or peril, or ſword? I hope that neither death nor life, nor Angels, nor Principalities, nor Powers, nor things preſent nor things to come, nor any other Creature ſhall be able to ſeparate me from the truth of the Holy Scriptures. I pray to my God to keep me *in that mind as long as I live*, Amen.

Mat. 10. 33.

FINIS.

IF any Gentleman, or Gentlewoman have a mind to learn *French* or *Latin*, the Author of this Treatise will wait upon them; he hath a very good method. He liveth in *Woodstreet*, at the *White-Horse*.